THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (ISA. 29: 14).

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WAS JESUS DIVINE?

THOMAS W. BROOKBANK.

IT IS generally claimed by those who deny the divinity of our Lord and Savior Jesus Christ that but once during all his ministrations among the Jews did he in any sense claim divinity for himself; and they contend that in this instance his words are not to be understood in any other way than that he recognized in himself an authoritatively commissioned messenger sent from God, as other holy men of old have been. In support of this contention they remind us that more than once Jesus plainly stated that he had been sent by his father—which fact, they say, manifests that the relationship which existed between the father and Jesus was that of Master, or Lord, and a servant, with Jesus occupying the subordinate position.

A claim of inferiority, in some respects, as found ordinarily between a servant who is sent, and his master, who directs and commands him, is freely admitted; but, at the same time, we protest that it is not fair to disregard in any given example a certain principle which is involved in the correct interpretation of the Hebrew, or of any other language, ancient or modern. This principle requires that the terms involved shall be understood from the point of view of the person who gave them utterance, while also taking their meaning into consideration according to the significance attached to them by the learned people of the respective times.

Coming now to an examination of certain texts of holy writ which bear upon the main question in hand, we find that when interpreted in harmony with the principle just proposed, they

affirm unequivocally the divine nature of Jesus. The first passage to be considered is as follows:

"The woman [a Samaritan] saith unto him [Jesus], I know that Messias cometh, which is called Christ; and when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he" (John 4: 25, 26).

Going back now to the days of Isaiah, we find that the Lord, by the mouth of this great prophet, gave a sign by which the world might recognize the Redeemer of mankind and its God, who at some future time should come to earth. The sign is announced in these words, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14). This prophecy was fulfilled, or the sign was witnessed in every detail, when, as related by St. Matthew, the virgin Mary brought forth a son, who, by the direction of an angel, was named Jesus (Matt. 1: 21). This, the evangelist informs us, was "all done, that it might be fulfilled which was spoken of the Lord by the prophet." At this point Matthew repeats in substance the prophecy or sign given to Isaiah as noted heretofore, and closes with an interpretation of the name Immanuel, namely, "God with us." Now it was the same Jesus who was born of the virgin Mary who spoke to the Samaritan woman and told her that he was the Messias or the Christ, who is known in Scripture by various other names also.

From these facts it is manifest that the name Immanuel—God with us—is one that in the same sense belongs by equal right to our Lord and Savior whether we think of him under the name Jesus, Christ, Messiah, Redeemer, Lamb of God, Son of God, Son of Man, or others by which he is known, and hence it follows with the logic of truth that when Jesus declared to the Samaritan woman that he was the Messiah, the Christ, his allegation was tantamount to a claim that he was Immanuel, the God who was to come among His people, as spoken by Isaiah. If no other passages of Scripture but these few related ones which have now been considered, could be produced to prove that Jesus was divine in nature—even as God is divine—his right to the glory and reverence of a divine Being would stand firm and sure, even as the word of God is faithful and true.

That there is something of mystery to mortals connected with the appearance of God in a tabernacle of flesh is confessed. It was not fully understood by Saint Paul, who, though his understanding of spiritual things was of a high order, yet writes, "Without controversy great is the mystery of Godliness: God was manifest in the flesh" (I. Tim. 3: 16). The principal reason why He did so manifest Himself was that He might become subject to death as mortals are, and shed His blood for man's redemption. Another reason, I think, was that He might give to multitudes of sinners a privilege like that He had occasionally conferred in earlier times upon a few individual saints—a privilege consisting

of a demonstration of His personal existence and a wonderful opportunity of learning something about His character by natural sight. This is what unregenerated mortals loudly demand when spiritual matters are being discussed.

A second scriptural quotation in which Christ affirms His divinity is as follows: "Verily, verily, I say unto you, before Abraham was, I am" (John 8: 58). There is nothing better, in the way of an explanation of the meaning of these words, so far as the writer is aware, than that which was penned by Calmet (1672-1757), as he is quoted by Dr. Adam Clarke, in these words: "I am from all eternity. I have existed before all ages. You consider in me only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in me a divine and eternal nature. Both, united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God, and desired me as his Savior. He has seen me in my eternity, and he predicted my coming into the world." To these comments Dr. Clarke adds some of his own on verse 59, as follows: "It appears that the Jews understood him (Jesus) as asserting his Godhead, and, supposing him to be a blasphemer, they proceeded to stone him according to the law" (Lev. 24: 16).

For another text in which Jesus asserted his divinity, read John 10: 31, where these words are written: "I and my Father are one." It is observed by the reader that the word *my* which occurs in this passage is printed in italics, which call attention to the fact that it was supplied by the translators and was not in the original. Now, omitting that word, the essence of the Lord's claim is that he and *the* Eternal Father, or God over all, are one. Jesus did not mean that in his human nature, with its limitations and frailties, he was one with the Father, but that in his spiritual nature and attributes he is God, like the Father, without beginning of days nor end of years. There are many Christians of these times who hold that the claim which Jesus thus made must refer to a unity of sentiments and purpose—to a complete consecration of his powers—his whole life—to the work with which he had been charged by the Father. That Jesus did consecrate his all to the accomplishment of his appointed work is openly manifest from the Gospel records; and that he was one with the Father in a far higher sense—in one vitally essential to the cause of human redemption from sin and its effects—is a proposition sustained by several circumstances connected with this case. This sense is one that holds him as uncontaminated by sin, and free from its power and curse, being therefore more than a mere mortal, however perfect a mortal may be, for *all* such creatures have sinned and come short of the glory of God (Rom. 3: 23).

When Jesus voiced those words, "I and my Father are one,"

the Jews took up stones to kill him (verse 31). This was a proceeding the Mosaic law had legalized in every known case of blasphemy against God, and blasphemy was charged then and there against Jesus, as a justification of their purpose to take his life. If the Jews on this occasion had understood Jesus to mean what so many Christians of the present times allege his words do impart, and only that, how could a charge of blasphemy be lodged against him while nothing of the kind was ever thought of in the cases of other holy men of more ancient times, whose actions and lives showed that they were "one with God" in sentiment and purpose? Doubtless, too, a number of good and pious Jews could have been found right then in Palestine who were in the same sense "one with God," just as John the Baptist was, yet not one of the righteous contemporaries of Jesus was accused of blasphemy on the ground that he was loyal to God in thought and action. Going one step further, it is safe to say that not one of those Jews who took up stones with which to kill Jesus would have been charged with blasphemy, no matter how loudly he might have claimed that he was one with God in sentiment and purpose in his contemplated action.

A charge of blasphemy against God on any such grounds was not to be thought of as sanctioned by the Mosaic laws. Though many of the Jews wanted to see Jesus slain, their leaders always sought for an apparently justifiable excuse or pretext to accomplish that end, and it is evident that they thought they had one on this occasion. Had Jesus not been divine, they would have had then and there a legal right, according to Mosaic laws, to deliver him to death. But, apparently just to get their interpretation of his words incorporated in the gospel record for the benefit of all who might read it, Jesus asked them for which of his good works they were going to stone him. Their reply was that it was not for any good work he had done, but because he, being only a man in their sight, made himself God, which claim they said constituted blasphemy. But Jesus also knew well of what the sin of blasphemy consisted, and whether or not he had committed this sin.

In particular, the Jews charged Jesus with making himself God—an accusation which carried with it the claim of his possessing all the attributes of the Godhead. That was their understanding of his words, and since he did not enlighten them concerning the true meaning of his claim, in case it was erroneously understood by them, his failure manifests that they had the understanding of his words that he intended should be conveyed by them. Jesus never had a more favorable opportunity to explain plainly and fully to the Jews his relationship to God than on that occasion, and this he practically did when he allowed the charge that he made himself God to stand without the least modification—just as his enemies worded it—and since it never

has been modified by the Lord himself, nor by any of his authorized servants, it stands so to-day with divine approval, and can not be honestly misunderstood.

Again, the following passages are recorded in Matt. 26: 63-66:

"But Jesus held his peace, and the high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy. What further need have we of witness? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."

The points to be particularly noticed in these quotations are:

(1) The high priest plainly asked Jesus whether he was the Christ, the Son of God.

(2) The names *Christ* and *Son of God* as here used belong to the same person, whom we know also as Jesus.

(3) The high priest practically put Jesus under oath to answer truthfully.

(4) Jesus, by answering, recognized the right of the high priest to so obligate him, and so unless he told the truth he was guilty of bearing false witness before God.

(5) Under the solemnity of a binding adjuration, Jesus answered the question in the affirmative when he replied, "Thou hast said."

(6) The high priest declared that Jesus' answer constituted blasphemy. This verdict was approved by others present, and Jesus was sentenced to death.

There is not in these quoted texts the least intimation that the high priest was asking for information respecting the character or nature of the promised and then-expected Messiah. He understood very well that the Christ should be divine, the very same to whom the name Immanuel was to be legitimately applied. Jesus also fully understood all things that pertained to the Messiah, and so the question of the divinity or Godhead of the Christ was not up for consideration in any respect. The high priest virtually asked Jesus whether he was God—the God of the Jews and of the rest of the world. The question is even now to us at this late day, as we think of it, though we can but feebly grasp its startling significance. Had Jesus been less divine, and sanely conscious of that fact, he would have quailed in fear before his inquisitor, or would have answered him in an evasive manner; but though he knew the nature of the charge that would be lodged against him, and the penalty decreed for blasphemy, he replied in such terms that no Jew could misunderstand, for that part of his answer which is embraced in the three words, "Thou hast said," was a common form among that people for expressing, "Yes, it is so," with emphasis. (See Matt. 26: 25).

This answer was given under a solemn adjuration to speak the truth, and hence should be enough to establish in all Christian minds the great truth that Jesus was divine, and, we dare say, it does. However, Christ went far beyond that simple, positive affirmation of his Godhead, and gave his enemies to understand that even though they killed him as a blasphemer, nevertheless he would rise from the dead, and they should see him seated on the right hand of power—equivalent to the right hand of God. He would come again to earth in the clouds of heaven, and be their final judge, and the executor of divine justice and vengeance upon them. It is not hard to see all these things, and others also, implied plainly in the second part of Christ's answer to the high priest and those with him.

(TO BE CONTINUED.)

WOMEN OF THE BIBLE.

VII. WOMEN OF THE APOSTOLIC AGE—MARY.

WILLARD DONE.

COMPARATIVELY few women of this important period are mentioned in the Bible, and of these the accounts are brief. The reason for this is the fact that the Apostolic Age was essentially a missionary epoch, and the record is largely taken up with the travels and labors of the Apostles and others in and out of Palestine. The women they met and converted, or benefited in other ways in these missionary journeys, did not enter very largely into the active labor of these traveling ministers, and therefore are not prominently mentioned in the history. Some women are named, however, and a few details of their lives are given. This meager information concerning them has been added to in some cases by later tradition; and thus the little we know of them becomes important and interesting.

One of the most prominent of the women of this period was Mary, sister of Barnabas, and mother of John Mark. These two men were among the most zealous workers in spreading the Gospel among the various nations, and Mary seems to have fully shared their zeal. Tradition states that the "upper room" in which the Sacrament of the Lord's supper was instituted, was in her house in Jerusalem; that here the disciples assembled in prayer after the ascension of Christ; that here also the important labor of appointing Matthias an Apostle to succeed Judas, was performed, and that here the Holy Ghost was given on the Day of Pentecost. Whether all these events occurred here or not, we are safe in supposing that Mary's house was a favorite gathering-place for the early Christians, and, on account of the

wealth of its owner, a place of great hospitality to the struggling community. Peter seems particularly to have enjoyed this hospitality; and he was apparently on terms of close intimacy with the family. It appears from the allusions occurring in the Acts and the Epistles, that he converted Mark, and trained him for his later missionary labor; and if this "John whose surname was Mark" was identical with the Mark who wrote the second Gospel, Peter's training of and influence over him must have been thorough and lasting. For it is well known that Mark is called the "interpreter" of Peter, and that the gospel of Mark is written very largely from the standpoint of that apostle. This idea is still further sustained by the fact that Peter speaks of the young man as "Marcus, my son."

Of one important event which took place at the house of Mary we are not left in doubt. Herod had put to death the Apostle James, Peter's close associate, and finding that persecuting the Christians pleased the Jews, he had Peter put in prison, fully intending to have him condemned and doubtless executed after Easter. But in response to the prayers offered by the Saints who were assembled at the house of Mary, an angel came to the prison, where Peter was sleeping between two soldiers, loosed him from his chains, and conducted him past the guards and through the outer gate. Taking his way to the house of Mary, Peter knocked at the door, and was answered by a girl who, recognizing his voice, was so overjoyed that she forgot to open the gate, but ran and told the others who it was. Strange to say, they doubted her word, although this was the very thing they had been praying for. All doubts were soon dispelled, however, and Peter was admitted amid great rejoicing to partake again of the loving hospitality of Mary.

Though she is not mentioned after this incident, we have no doubt that Mary impressed her sublime faith and courage upon her son. For although John Mark manifested what some have construed into fear and vacillation on the occasion of his first missionary journey with Paul and Barnabas, yet he showed a sublime courage at a later time, in sharing Paul's imprisonment, and then, after Paul's martyrdom, returning to Phœnicia, and devoting the remainder of his life to the care of the churches there. It is believed he suffered a martyr's death.

But Mary is not dependent for our veneration and esteem upon the labors and greatness of brother or son. Her own hospitality and kindness, together with her zeal in the work, form our warrant for esteeming her as one of the most active instruments in the founding and nurture of the Apostolic Church.

THE beginning of faith is action, and he only believes who struggles; not he who merely thinks a question over.—CARLYLE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JUNE 14, 1923.

EDITORIAL:

MISSIONARIES TO CHRISTENDOM.

NOT long ago a woman, newly introduced to the first "Mormon" elder she had seen, expressed surprise at his refutation of the much-heralded and scurrilous theory explaining the missionaries "pernicious presence" in England. The exclamation she used has probably been heard by every young man from Utah:

"Then why are you here in England?"

The same thought is expressed by a reporter writing in the *Yarmouth Independent* of May 12th:

"Agents of the 'Church of Jesus Christ of Latter-day Saints,'—or, the Mormons, to give them their shorter and commonly used title, are active in Norfolk, and especially in Norwich, where gentlemen with American accents, gold teeth, and captivating smiles have been making calls and distributing literature comprising tributes to Mormon honesty, frugality, and morality paid by Senators in the American Legislature and by non-Mormon business men and Christian ministers in Salt Lake City. These are certainly of a striking character, and it is interesting to note that it is stated that polygamy is long dead among the Mormons. We are ready to believe that the question of Mormon polygamy has been much exaggerated by writers who have found profit in pornography, and that many of the stories about women's life in Utah are of the Maria Monk variety. At the same time, till the Mormons have made their position clearer, they cannot much complain if they are misunderstood, though, of course, they have every right to resent being unjustly vilified. But precisely why do they think it necessary to send missionaries to England? They claim to be a Christian Church, and they may be. But the Christian churches do not usually send missionaries to members of other Christian churches, reserving such attention for heathens, white, black, or yellow. Why, then, do the Mormons?

"While taking stories of the horrors of Salt Lake City, which we are credibly informed is an exceedingly orderly and well-governed place, with a pinch of the commodity which forms part of its name, Norfolk people would do well to be careful in listening to the blandishments of people who may not unfairly be regarded as fanatics, but fanatics nothing like so black as they have been painted."

A missionary's value as a messenger lies in the newness of his message and its intrinsic worth to its hearers. This fact prompts the inquiry of the reporter who doubts that "Mormons" have reason to preach to Christian churches. Representatives of the Church of Jesus Christ of Latter-day Saints are here to bear testimony to the world that a living faith in God is derived, not through tradition, not through philosophy, not even alone through ancient writings of His inspired servants, but through direct revelation limited only by His will and by mortal capacities to receive it. This message is needed by Christian churches, and Latter-day Saint missionaries are declaring it.

Much of modern theological thought inclines to scepticism about the teachings of the Savior in regard to practices, ordinances, and organizations in His church; and, of much greater importance, about the reality of His having really founded a church; the actuality of His personal resurrection; and even the fact of His very existence at any time upon this earth!

In one of his addresses, the Reverend Stanley A. Mellor, B. A., Ph. D., says:

"*I do not know* whether Jesus rose from death in the sense conveyed by our Gospels and believed by the Church. I do not know with any certainty whether there was or was not an empty tomb three days after the crucifixion." And again: "We have to ask whether the disciples were not just at that stage of culture when the mind fails to realize it is playing such tricks; and whether we must say that Christ did *not* rise from the dead, but that certain psychopathic temperaments thought he did and suggested it to others."

Schweizer goes even farther:

"The Jesus of Nazareth who came publicly forward as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology under historical garb."

Yet both these men accept Jesus Christ as an ideal. The Reverend Mellor concludes that a living, personal experience of Jesus is the rock of the Christian Church; and Schweizer proves the sincerity of his belief in Jesus by going as a missionary to Africa, after having finished his literary work. Devotion to an ideal is beautiful;—it is sublime when that ideal is Christ; but the hope of eternal life and salvation, which is the purpose of man's existence, is irretrievably lost if Jesus' actual existence—nay, if man's redemption through the Savior's resurrection be denied.

"And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of

God, and we heard the voice bearing record that he is the Only Begotten of the Father." This testimony of the Prophet Joseph Smith and Sidney Rigdon—the testimony of modern revelation—is the message brought by the missionaries of the Church of Jesus Christ of Latter-day Saints. They announce the necessity of a vital and living faith in the resurrected Savior Jesus Christ, and in His universal plan of salvation. They are working in anticipation of the day when, instead of spreading false and vilifying reports of missionary activities which are strange to them, "Christians" will come to a knowledge of the restored Gospel, of divine revelation, which will finally act as the last great loadstone to draw together all the great truths from the worthless refuse of traditions.

D. L. M.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE annual Nottingham conference was held Sunday, June 3rd, in the Co-operative Hall, Hucknall. President David O. McKay, Sister Emma Ray McKay, and Elder William E. Allen of the Liverpool office; Elder Edward W. Southwick of the Birmingham conference, and President A. Walter Stevenson and all the traveling elders of the Nottingham conference were in attendance.

The morning session opened with the singing, "O, How Lovely Was the Morning," led by President Joseph Robinson of the Nottingham branch, who was assisted at the organ by Sister Nellie Hawson. Prayer was offered by Elder John W. Crofts, and "Reverently and Meekly Now," was then sung. The sacrament was administered by Branch President William H. Mullinger and Brother George Gent, assisted by Deacons John Hammond, Edward Wright, Joseph Hayes, and William Johns.

The congregation was led in the sacrament gem by little Edith Hammond, and in the concert recitation by little Winnie Robinson.

The children's exercises followed, and were both interesting and instructive. The Hucknall school recited a "Greeting" and poem on "Faith," which was composed by Branch President Samuel Pears. Three short talks on the Aaronic Priesthood were given by Walter Hall, Albert Henfrey, and Arthur Palfreyman of the Derby branch. Sunday-school girls from the Eastwood branch then sang, "An Angel from on High," and told in story form the coming forth of the Book of Mormon. The congregation sang, "Hail to the Brightness."

Sister Emma Ray McKay then spoke. She complimented the children on the splendid parts they had taken on the program. She also told a very interesting story on "Politeness."

President David O. McKay mentioned the splendid order and preparation in the meeting, and commended most highly the exercises of the children. He then addressed them on the quality

of purity, comparing a little child to a glass of pure water. He showed the effect of a drop of ink touching the water, and said that the results of sin discolor in the same way the body and soul of a little child.

The closing hymn was "Praise to the Man," and the benediction was pronounced by Elder William M. Oswald. There were one hundred and sixty-eight in attendance.

Immediately after the morning session, President McKay called a meeting of the traveling elders. Prayer was offered by Elder Edward W. Southwick of the Birmingham conference. President David O. McKay then gave some valuable instructions regarding the conduct of elders, and the performing of Church ordinances. The benediction was offered by Elder John W. Crofts.

The afternoon session was opened with the song, "Come, Come, Ye Saints," and the prayer, by Elder John E. Wahlquist. "The Lord is my Shepherd" was very pleasingly sung by the Leicester choir, conducted by Mr. Roy Roberts. President A. Walter Stevenson then welcomed all there.

Elder Edward W. Southwick spoke on the value of a testimony of the Gospel, showing that without it our individual salvation is impossible. Elder William E. Allen compared the acceptance of the Gospel to the taking out of a life insurance policy, illustrating that we must pay the premium of each if we are to reap the blessings. Elder Selvoy J. Boyer said it is necessary to found our faith on truth, and showed the disappointment which invariably comes to those whose faith is not thus founded. Elder John W. Crofts told of the persecution which the Church has withstood, and the joy which comes to those laboring in this great work.

Mrs. Hopkins then rendered very sweetly the song, "Beyond the Dawn."

Elder Wahlquist illustrated by a story the necessity of looking for heavenly treasures, for the Savior said, "Where your treasure is, there will your hearts be also."

"Unity is Strength." With these words as his keynote, President David O. McKay delivered an inspiring address that touched the hearts of all who had come out to worship. It was the principle of *unity*, said the speaker, that brought about the successful consummation of the great World War. He then read the prayer of Christ in the garden of Gethsemane, where He asked that His disciples might be made as one. It was this oneness that was to convert the world. To-day there are thousands of professing Christians who do not believe in the divinity of Christ nor in His resurrection. Because of this disunity, those dwelling in the so-called heathen countries remain unconverted. He then applied the principle of unity to ourselves and mentioned two classes that are contributing to our downfall: the shirkers and the scandalizers. The first are to be classed as unfair and

unjust; the second, as inhuman. He told a beautiful story illustrating that in life we find what we look for, and terminated by exhorting his hearers always to look for the best in others.

The meeting was then brought to a close by the singing, "The Spirit of God Like a Fire is Burning," with the benediction by Elder Ernest H. Capel. There were one hundred and ninety-three in attendance.

Immediately after the afternoon meeting, Sister Emma Ray McKay met with the officers and teachers of the Relief Societies and gave them some very valuable instructions and suggestions for the benefit of the organizations.

The closing session of the conference commenced at 6 p.m., by the congregation's singing, "O My Father." Prayer was offered by Branch President Samuel Pears. The Leicester choir sang, "Abide with Me." President David O. McKay then announced the honorable release of President A. Walter Stevenson, saying, "God bless you, Brother Stevenson, in your new field of labor!" He then announced Elder Joseph H. Valentine as conference president to succeed President Stevenson. The Church authorities were then voted upon and unanimously sustained.

Elder Ernest H. Capel spoke of the development which comes through overcoming difficulties, and cited examples of where men and people have become successful by their determined effort. Elder Kye E. Jorgenson spoke of the benefits derived from living the Gospel, and said that it is a privilege to be engaged in this work. Elder Percy Whetton said the Church of Christ must be founded upon truth, and cited the Savior's words wherein He said: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." He cited prophecies of Joseph Smith to prove that the Prophet had founded the true Church of Christ. Elder Frederick D. Maughan told of the condemnation that has come upon those who have failed to repent in times past when so warned by the servants of God. He said these same judgments will be meted out again.

Elder William M. Oswald pointed out the value derived from attending conference, and cautioned all to think correctly. Elder G. Rex Sutton spoke on faith, giving some incidents from the life of Christ, and mentioning the faith manifested by a little child, as examples of this wonderful principle. Elder Joseph H. Valentine then spoke. He said he was glad that the Lord had seen fit to call him on a mission, and it was his desire to do all that the Lord would desire of him. He expressed his feeling of weakness at being called to the office of conference president, and asked for an interest in the faith and prayers of the saints, that he might be able to do that which will be required of him. He also spoke of the effort it has taken truth in all ages to triumph over error.

Sister Violet Hodgkiss then rendered sweetly the song, "Cathedral Voices."

President A. Walter Stevenson said that he regretted parting. He thanked the Lord and the saints for all that had been done and the kindnesses shown him, and then quoted the words of the Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Elder Percy Whetton then sang "I'll Go Where You Want Me to Go," with the congregation joining in the chorus.

Sister Emma Ray McKay spoke of the joy that comes by losing ourselves in the service of others. She made a particular appeal to the women to join the Relief Societies and to help make the work a success. Let us always forget self as the individual, to make good the whole, she said. President A. Walter Stevenson thanked all who had participated in making the conference a success.

"Now Let Us Rejoice in the Day of Salvation" was the closing song, after which the benediction was pronounced by Elder Joseph H. Valentine. There were two hundred and sixteen in attendance.

Monday morning, President David O. McKay called a meeting of the traveling elders at 84 Robin Hood Chase, Nottingham. He gave some very valuable instruction and advice on "Self Mastery and Service." Elder Joseph H. Valentine was then set apart as Conference President and Elder G. Rex Sutton as clerk.

JOSEPH H. VALENTINE, Conference Clerk.

THINGS WORTH NOTING.

THE Salt Lake Theatre, built by Brigham Young, is the third oldest theatre in use in the United States.

WHAT is alleged to be the first violation of Utah's new cigaret law was brought to the attention of the authorities of Salt Lake City on May 17th.

SIR ARTHUR CONAN DOYLE lectured in the Salt Lake Tabernacle, May 11th, 1923. In his introductory remaks he expressed his appreciation to the Church of Jesus Christ of Latter-day Saints for allowing him to speak in its edifice. He explained that spiritism has received such opposition from the churches in general that where he found one willing to let him use its rostrum he never failed to voice his belief in its open mindedness.

THE following interesing item appeared in the *Kansas City Journal Post* of March 4th, 1923, and is re-printed in *Liahona*: "It is a matter of much satisfaction that the date, location, and name of the first school established within the present limits of Kansas City are matters of historical record. This school was founded by the Mormon prophet, Joseph Smith, in 1832, in what is now Troost Park, by the big spring, whose waters to-day form the Troost Park Lake, a site 12½ miles west of Independence. Parley P.

Pratt was placed in charge of the school, that was named the 'Colesville School,' after the parent Mormon Church at Colesville, N. Y.

In 1918, which was the last "wet" year, there were 214,698 arrests for drunkenness in sixty-five leading cities of the United States. In 1920, the first "dry" year, there were 106,562. This was a decrease of 108,136, or 50.36 per cent in one year for one charge. In 1921, in these same sixty-five cities, there were 137,762 arrests for drunkenness, an increase of 31,200, or 29.27 per cent over 1920. But the arrests in 1921, while greater than in the first dry year, 1920, were still 76,936 or, 35.83 per cent below the last wet year, 1918. These arrests increased because hundreds of men were as busy as bees trying to increase them. Some, not all, of the opponents of prohibition have been industriously striving to increase these arrests in order to make it appear that the prohibition law is a failure and must be abandoned. By persistent and sustained propaganda of suggestion, misrepresentation, ridicule and incitement, ignorant and thoughtless people have been urged to violate the prohibition law in order that it may be destroyed.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for home Friday, the 8th inst., per s.s. *Montclare*: Elbert R. Curtis (Liverpool office and Nottingham conference), George T. Patrick (President Liverpool conference) Frank W. McGhie (Scottish conference) Leonard Brimley (Irish conference), and Rulon A. Wright (Welsh conference).

Arrivals and Appointments.—The following missionaries arrived at Liverpool Saturday, the 2nd inst., per s.s. *Montclare*. For the Swiss and German mission: Edward J. Kresser, Murray, Utah; Asael E. Bell, Mink Creek, Idaho; and Ernest Stettler, Logan, Utah. For the British mission: Elmer H. Lloyd, Logan, Utah, assigned to the Birmingham conference; and William A. Monson, Logan, Utah, assigned to the Newcastle conference.

Correction.—In the report of the annual Newcastle conference, the name of Elder John B. Fowers was inadvertently omitted. Elder Fowers was the third speaker of the evening session, and gave an interesting address on the calling of missionaries, bearing his testimony to the truth of the Gospel. He said, "We aren't out here for the enjoyment of it, I assure you; we have left our mothers and fathers, our wives and children to testify of the Gospel."

Socials.—The Eastwood, Hucknall, and Nottingham branches of the Nottingham conference held socials in their respective branches during Easter Week. A goodly number of saints and friends participated in the festivities. The traveling elders in attendance were: Conference President A. Walter Stevenson,

Joseph H. Valentine, G. Rex Sutton, William M. Oswald, John E. Wahlquist, and John W. Crofts. Pleasing programs were rendered, and several interesting games were played.

Officers' and Teachers' Meeting.—Saturday evening, the 2nd inst., President David O. McKay, Sister Emma Ray McKay, and Elder William E. Allen of the Liverpool office; Elder Edward W. Southwick of the Birmingham conference; and President A. Walter Stevenson and all the traveling elders of the Nottingham conference met together with the officers and teachers of the Nottingham conference, in a meeting held at 18 Carrington Street, Nottingham. After listening to reports of conditions in the conference, President McKay showed the necessity of Christ's divine organization, which we have to-day.

Branch Conferences.—A conference of the Eastwood branch, of the Nottingham conference, was held Sunday, April 8th, in three sessions. Conference President A. Walter Stevenson presided. Brother Joseph Allen conducted the morning service, and Branch President William H. Mullinger took charge of the afternoon and evening meetings. In the morning the children took an active part in answering questions relative to the "Children of Israel." President Stevenson acted the part of a stranger and afforded the children an opportunity to defend the teachings of the Church. Elder John E. Wahlquist gave a short address. The afternoon and evening meetings were addressed by Brother George William Hart, Elders William M. Oswald, Joseph H. Valentine, John E. Wahlquist, G. Rex Sutton, President Stevenson, and President Mullinger. A solo by Sister Beatrice Papworth, and a quartette by Sisters Ida Carrington, Ivy Papworth, Annie Wild, and Ethel Richmond, were well rendered. The branch was reorganized.

Baptisms.—Saturday, the 26th ult., a baptismal service was held at the Govanhill Baths, Glasgow, in which four candidates were baptized by Elders Frank W. McGhie and George S. Taylor, and were confirmed by President David O. McKay, President John B. Cummock, and Elder Frank W. McGhie.

Wednesday, the 23rd ult., Brother W. F. Lawson of Dundee was baptized in Edinburgh by Elder Osmond O. Jorgenson, and was confirmed by Elder Frank W. McGhie.

On Saturday, the 2nd inst., three converts were baptized by President Floyd H. Thatcher at the Easton Baths, Bristol. An enjoyable service was held in the evening, and the applicants were confirmed by Brother Henry E. Neal, Elder S. O. Williams, and President Floyd H. Thatcher.

A candidate was baptized in the River Lune, near Lancaster, Saturday night, the 2nd inst., by President Q David Hansen. He was confirmed the following Saturday by Elder Lyle A. Riggs.

SOWING HERE, REAPING THERE.

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoe'er is willed, is done.

And ours the grateful service whence
Comes day by day the recompense;
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful ease.

But life though falling like our grain,
Like that revives and springs again!
And early called, how blest are they
Who wait in Heaven their harvest day!

—From *Be of Good Cheer.*

DEATH.

Cooperthwaite.—James Edward Cooperthwaite died May 16th, 1923, at Bury, Lancashire, at the age of 70. The interment took place May 21st, the funeral service being conducted by Elders William Blackburn and Charles C. Johns. Memorial services were held in the Bolton branch meeting rooms, Sunday, May 27th.

Leavold.—Sister Amelia Deacon Leavold, died at Watford, Herts., Monday, May 21st, 1923, after a short recurrence of an illness caused by weakness of the heart and approaching old age. The deceased was born January 1st, 1852. Funeral services, conducted by Elder Horace W. Shurtleff, were held Friday, May 25th, in the Watford Cemetery chapel. Elder John Walsh dedicated the grave.

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